

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 29th October 1892.

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		ASSAM PAPERS.	
		Nil.	

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
Fortnightly.				
1	"Ahmadí "	Tangail, Mymensingh	600	15th October 1892.
2	"Bankura Darpan"	Bankura	....
3	"Grámvási "	Ramkristopur, Howrah	1,000	
4	"Kaliyuga "	Calcutta	....
5	"Kasipur Nivási "	Kasipur, Barisál	280	
6	"Navamihir "	Ghatail, Mymensingh	500	
7	"Sadar-o-Mufassal "	Tahirpur, Rajshahi	....
8	"Ulubaria Darpan"	Ulubaria	700	
Tri-monthly.				
9	"Hitakari "	Tangail, Mymensingh	800	
Weekly.				
10	"Bangavási "	Calcutta	20,000	22nd ditto.
11	"Banganivási "	Ditto	8,000	
12	"Burdwán Sanjivani "	Burdwan	335	
13	"Cháruvártá "	Sherpur, Mymensingh	400	
14	"Dacca Prakásh "	Dacca	2,200	
15	"Education Gazette "	Hooghly	825	21st ditto.
16	"Hindu Ranjiká "	Boalia, Rajshahi	212	
17	"Hitavádi "	Calcutta	.....	20th ditto.
18	"Murshidábád Pratinidhi "	Berhampore	.....
19	"Navayuga "	Calcutta	500	
20	"Prakriti "	Ditto	.....
21	"Pratikár "	Berhampore	609	
22	"Prithivi "	Calcutta	.....
23	"Rangpur Dikprakásh "	Kakinia, Rangpur	.....
24	"Sahachar "	Calcutta	800-1,000	19th ditto.
25	"Sahayogi "	Barisál	342	
26	"Sakti "	Dacca	.....
27	"Samáj-o-Sáhitya "	Garibpore, Nadia	1,000	
28	"Samaya "	Calcutta	3,000	21st ditto.
29	"Sanjivani "	Ditto	4,000	22nd ditto.
30	"Sansodhini "	Chittagong	.....
31	"Sáraswat Patra "	Dacca	300	
32	"Som Prakásh "	Calcutta	600	24th ditto.
33	"Srimanta Sadagar "	Ditto	.....
34	"Sudhákár "	Ditto	3,100	21st ditto.
35	"Sulabh Samáchar "	Ditto	.....
Daily.				
36	"Banga Vidyá Prakáshiká "	Calcutta	500	17th, 18th, 21st, 22nd and 24th to 26th October 1892.
37	"Bengal Exchange Gazette "	Ditto	.....	21st, 24th and 26th October 1892.
38	"Dainik-o-Samáchar Chandriká "	Ditto	1,000	19th, 20th and 23rd to 27th October 1892.
39	"Samvád Prabhákár "	Ditto	1,500	
40	"Samvád Purnachandrodaya "	Ditto	300	19th to 22nd and 24th to 27th October 1892.
41	"Sulabh Dainik "	Ditto	.....	19th to 22nd and 24th to 26th October 1892.
ENGLISH AND BENGALI.				
Weekly.				
42	"Dacca Gazette "	Dacca	.....
HINDI.				
Monthly.				
43	"Darjeeling Mission ke Másik Samáchar Patrika."	Darjeeling	50	
44	"Kshatriya Patriká "	Patna	250	
Weekly.				
45	"Aryávarta "	Calcutta	750	
46	"Bihar Bandhu "	Bankipore	500	
47	"Bhárat Mitra "	Calcutta	1,200	20th October 1892.
48	"Champaran Chandrika "	Bettiah	350	
49	"Desí Vyápári "	Calcutta	.....
50	"Hindi Bangavási "	Ditto	.....	24th ditto.
51	"Sár Sudhánidhi "	Ditto	500	
52	"Uchit Baktá "	Ditto	4,500	

No.	Names of newspapers.			Place of publication.	Reported number of subscribers.	Date of papers received and examined for the week.
URDU.						
Weekly.						
53	"Al Punch"	...	...	Bankipore	...	26th September and 17th October 1892.
54	"Anis"	...	...	Patna	...	
55	"Calcutta Punch"	...	...	Calcutta	...	21st October 1892.
56	"Darussaltanat and Urdu Guide"	...	...	Ditto	340	
57	"General and Gauhariasfi"	...	...	Ditto	...	24th ditto.
58	"Mehre Monawar"	...	...	Muzaffarpur	...	
59	"Raisul-Akhbari-Murshidabad"	...	...	Murshidabad	150	
60	"Setare Hind"	...	...	Arrah	...	
61	"Shokh"	...	...	Monghyr	...	
URIYA.						
Monthly.						
62	"Asha"	...	...	Cuttack	165	
63	"Echo"	...	...	Ditto	...	
64	"Pradip"	...	...	Ditto	...	
65	"Samyabadi"	...	...	Ditto	...	
66	"Taraka and Subhavartá"	...	...	Ditto	...	
67	"Utkalpravá"	...	...	Balasore	...	
Weekly.						
68	"Dipaka"	...	...	Cuttack	...	13th September 1892.
69	"Samvad Váhika"	...	...	Balasore	200	
70	"Uriya and Navasamvád"	...	...	Ditto	420	
71	"Utkal Dípiká"	...	...	Cuttack	420	
PAPERS PUBLISHED IN ASSAM.						
BENGALI.						
Fortnightly.						
72	"Paridarshak"	...	...	Sylhet	480	
73	"Silchar"	...	...	Silchar	500	
Weekly.						
74	"Srihatta Mihir"	...	...	Sylhet	332	

I.—FOREIGN POLITICS.

Al Punch of the 17th October has a cartoon, in which a wild bull is seen rushing against a steam-engine in motion.

AL PUNCH,
Oct. 17th, 1892.

A cartoon.

The letter-press says that the wild bull, meaning Hashim Ali of the Black Mountain, though rushing with all its might against the steam-engine, that is to say, the British power in India, will be crushed by the engine in no time.

2. The *Dainik-o-Samachar Chandrika*, of the 20th October, has the following on the subject of the Cabul mission:—

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 20th, 1892.

The Cabul mission.

If the Amir of Afghanistan receives the proposed British mission, he will find himself placed under the necessity of receiving a Russian mission too; for refusal to receive a Russian mission will mean war with Russia. But if a war breaks out between Russia and Afghanistan on that account, the English, it is certain, will not be in a position to help the Amir. This was seen in the last delimitation affair, when the Amir had to fight the Russians single-handed, and was obliged to cede a large territory to Russia after the battle of Panjdeh. It is rumoured in Turkistan that the Russians contemplate sending a mission to Afghanistan without delay. Twenty thousand Russian soldiers have assembled near Khokand under the pretext of wintering there, and the Amir of Bokhara is collecting provisions for them within Afghan territory. This is certainly very disquieting news. The English Government ought to see that the Amir does not get into trouble in consequence of the mission it proposes to send. Lord Roberts' mission ought to be stopped.

3. The *General and Gauhariasfi*, of the 24th October, reproduces the cartoon in *Al Punch* of the 17th October, with the same letter-press (paragraph 1).

GENERAL AND
GAUNHARIASFI,
Oct. 24th 1892.

A cartoon.

II.—HOME ADMINISTRATION.

(a)—Police.

4. The *Kasipur Nivasi*, of the 16th October, has learnt that village punchayats in the district of Barisál are realizing the increased chaukidari tax by selling the goods and chattels of the villagers. Where was the necessity of increasing the tax? It is hoped that Mr. Savage, Magistrate, will sympathise with the villagers in their distress.

KASIPUR NIVASI,
Oct. 16th, 1892.

The Giridhi police.

5. The *Hitavadi*, of the 20th October, has the following:—

HITAVADI,
Oct. 20th, 1892.

The Lieutenant-Governor will visit Giridhi on the 2nd November next, and a correspondent says that the Police Inspector of that place is therefore giving a notification by beat of drum, requiring the people there to repair and whitewash their houses, and threatening to fine those who shall neglect to do so. But it will be very hard for the people there to obey this order of the police in this year of distress. Orders of this nature are passed everywhere on the occasion of the Lieutenant-Governor's visits. The police officers pass these orders either on their own responsibility, or under orders from their superiors. In ancient times it was customary for people to make their grievances known to their kings when they happened to get sight of the latter. But the case in these days is the very reverse of that.

6. In reviewing the Government Resolution on the Bengal Police Administration Report for 1891-92, the *Bangarasi*, of the 22nd October, writes as follows:—

BANGAVASI,
Oct. 22nd, 1892.

The Bengal Police.

The Bengal Police Administration Report for 1891-92, and the Lieutenant-Governor's Resolution on it are in the form and style common to all Government Reports and Resolutions, for the authorities are always religiously scrupulous in the observance of forms. But as to the many things that are stated in the report, it cannot be that they are all borne out by the facts on which they purport to be based, and it is not to be supposed that the astute Lieutenant-Governor does not know this.

The dictionary meaning of the word "police" is the observance of peace, keeping of order, and enforcement of the Government's laws and regulations. But the writer knows not what to say about the use of the

police in the administration of a country. If the real work of the police is that which is defined or described in the dictionary, then must everybody—from the highest official to the lowest man in the street—admit that that work is not done by the Bengal police.

If the writer is permitted to speak boldly and without fear, he must say freely and without hesitation that Bengal would, on the whole, fare better, as regards its peace, its order, and its obedience to the law of the land, if there were no police in the province. It is the police itself which is a hindrance to the preservation of peace and order, and a hindrance to the rendering of obedience to the law of the land. For, in sixty-four cases out of a hundred, it is the police itself that breaks the peace, creates disorder, and commits lawlessness in the name of the law. Why then have the police? It will perhaps be said that it is required to keep the subject-people in awe of the governing power; that the paharawalla's red puggree is for the ruffassal people the most potent and convincing symbol of British power and prestige; that the native population could not be kept in subjection without police oppression.

It is true the police oppresses the people and takes bribes from them. But the administration would suffer nothing if such a police did not exist. It is not owing to the police that the people respect the law of the land and fear the ruling power. This respect and this fear have not been created by the police, nor are they kept up by it. The reason of that fear and that respect lies in the natural meekness and gentleness of the Bengali. It appears from the Resolution that there is one police constable to every 3,503 of the population—a proportion, less perceptible even than a drop of water in the wide ocean. And for so few weak constables to keep a whole people in check means a meek and gentle population. The truth is, in Bengal the police is not an absolutely necessary part of the administration, and it is required to exist only for oppressing the people. The people of Bengal form fine savoury food for the Bengal police.

None but a very stupid man will take the writer to mean that no police is required in Bengal, either for the conduct of the administration or for the well-being of the people. The writer does not deny that there is every necessity for a properly organized and efficient police in this province. What he sees no necessity for, is the existence of the Bengal police in its present form. The present police, while wholly incapable of detecting thefts and other crimes, is never behindhand in oppressing those whose goods or properties are stolen. The moment a police officer arrives in a village inhabited by low class people, he must have brought to him *four*, pulses, *ghee*, fish, fowls, kids, sauce, milk, curd and eggs, and these must be followed by a proper present in hard cash. The robbed man must see to these things, and must borrow money, if need be, for the purpose. For it is his fault that he has been robbed.

Sir Charles insists on investigation, even in cases of house-breaking without theft. Good—but the character of the Bengal police is such that the people fear to inform it of house-breaking and theft. It is only in extreme cases that they give information to the police, and in the majority of cases they pocket their wrongs in silence. It is true in thus suppressing information they violate the law, but they cannot help this, for the police is a greater terror to them than even the thief. These are not unfounded statements—these are facts attested by experience—facts which every man in the country can speak to.

The police itself commits oppression, and the police assists others in committing it. It is an instrument of oppression in the hands of rich and wicked zamindars and their *naibs*. Formerly the zamindar possessed the power of dealing with his raiyats as he pleased, but the Legislature having taken away that power, the zamindar finds it convenient to employ the police as his agency for keeping his raiyats down. And not the zamindar alone, but everybody who can pay can employ the police as his slave. Put some money into the pocket of the police, and you are at liberty to oppress whomsoever you like, and then send up the oppressed man in fetters under the "A form" duly filled up. The man who can spend money can do these things very easily. The police in Bengal are in the habit of taking bribes from all the parties in a case, no matter whether they serve any party or not.

It will be said that it is the low morality of the people that makes them bribe the police. The people's conduct in giving bribes cannot certainly be

defended on the principles of morality, but people in this country, as well as people in many other countries, have to do this in order to save life, property and honour. The writer cannot, however, tolerate the immorality of giving and taking bribes, and it behoves the Government to reform the police of this country in a manner which will place it above the temptation of taking bribes.

Such is the condition of the Bengal police. And now the village chaukidar too has been converted into the village police. There can be no doubt that the authorities make laws and regulations for the good of their subjects, but such is the ill-luck of their subjects, that measures proceeding from very good intentions on their part are found to work their subjects' unhappiness.

(b)—*Working of the Courts.*

7. The *Sulabh Dainik*, of the 19th October, says that the other day Mr. Pearson, Chief Presidency Magistrate, Calcutta, sentenced a Mussulman to one month's rigorous imprisonment for having abused a European lady whose servant he was. And, some time ago, the same Magistrate sentenced another Mussulman to four months' imprisonment for the same offence, remarking that the prevalence of the kind of offence he was dealing with demanded exemplary punishment. The writer will not be sorry to see wicked servants punished, but he will never approve of the infliction of heavy punishments for trifling offences. Such punishments, instead of repressing, tend to increase crime. The authorities however, think otherwise. In their opinion, it is impossible to carry on the work of administration without a deal of *zurburdust* in the punishment of offenders. The writer has more than once exposed the unsoundness of this view. If a man is to be imprisoned for abusing, how is he to be dealt with for assault? Do the authorities wish to see people guilty of assault hanged? Mr. Pearson wants to check the practice of servants abusing their masters, but the means which he has adopted for the purpose will not help him much to accomplish it.

SULABH DAINIK,
Oct. 19th, 1892.

8. The *Bharat Mitra*, of the 20th October, says that a native Judge should have been appointed to officiate for Justice Mahmud of the Allahabad High Court. There are plenty of highly qualified native barristers in the country, and any one of them could have filled the temporary post with credit.

BHARAT MITRA,
Oct. 20th, 1892.

9. A correspondent of the *Samay*, of the 21st October, thus protests against the proposed transfer of the Ghatál subdivisional head-quarters to Garbeta, and of the Garbeta Munsif's court to Ghatál, in the Midnapore district:—

SAMAY,
Oct. 21st, 1892.

The proposed establishment of subdivisional head-quarters at Garbeta will do the people concerned very little good, while the removal of the Munsif's court from that place to Ghatál will do them much harm. It will take people four or five days to reach Ghatál from Garbeta. The road connecting the two places is very bad and is crossed by the river Silavati, which, in the rainy season, effectually puts a stop to all communication between the two places. If the proposed transfer of the Munsifi is made, litigants from Garbeta will have to provide themselves with 4 or 5 days rations before starting for Ghatál. The people have accordingly applied to Government, protesting against the proposed transfers.

10. The *Sulabh Dainik*, of the 25th October, says that a case of abduction having been instituted in the court of the Deputy Magistrate of Dacca, just before the Durga Puja holidays, that officer advised the complainant to settle the case amicably out of court. And a similar case was dismissed the other day in the court of the Deputy Magistrate of Howrah. Seeing how cases of abduction have become numerous of late, the conduct of the courts in making light of them will only encourage wicked people.

SULABH DAINIK,
Oct. 25th, 1892.

11. The *Dainik-o-Samáchar Chandrika*, of the 27th October, says that the writer in the *Indian Mirror* who is opposing the transfer of the subdivisional head-quarters at Ghatál, in the Midnapore district, to Garbeta, has

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 27th, 1892.

Transfer of subdivisional head-quarters in the Midnapore district.

either no knowledge of the subdivision, or is actuated by interested motives. From his advocacy of the interests of Messrs. Watson and Co., the public have nearly made out who this writer in the *Mirror* is. The writer knows perfectly well that Messrs. Watson and Co. possessed fewer opportunities of oppressing their raiyats when the head-quarters were at Garbeta than they have had since the transfer of the head-quarters to Ghatal. If Babu Ratan Lal Ghosh, late subdivisional officer of Garbeta, had been now alive, he would certainly have approved of the transfer that is going to be made. And Babu Krishna Lal Mazumdar, of the Midnapore bar, could, it is thought, say a good deal in favour of the measure.

(d).—Education.

DARUSSALTANAT
AND URDU GUIDE,
Oct. 21st, 1892.

12. The *Darussultanat and Urdu Guide*, of the 21st October, says that Maulvi Abdul Hai, Senior Professor of Arabic in the Calcutta Madrassa, will probably have to retire shortly from service, as it is not likely that Government will grant him a further extension. On his retirement Government should do its best to fill up the vacancy with a competent man, without paying the least heed to private influences. The writer considers Maulvi Ashraf Ali, M.A., of Azimabad (Patna) to be the most competent man for the post. But if that gentleman declines to come down to Calcutta, Syed Rahimuddin, of Bankipur, Editor of *Al Punch* newspaper, should have the appointment.

SULABH DAINIK,
Oct. 24th, 1892.

The Sub-Inspector of Schools,
Satkhira, Khulna District.

13. The *Sulabh Dainik*, of the 24th October, has the following:—

Jiban Babu is the Sub-Inspector of Schools in Satkhira, Khulna district. His son lately quarrelled with the son of a mukhtar of the place. On hearing this the Sub-Inspector, armed with a thick stick, at once went to the house of the mukhtar. He called for the mukhtar's servant who is said to have given his son a push. The servant appearing, Jiban Babu slapped him on the cheek and struck him with his *lathi* so forcibly that the servant fell down insensible, and remained in that state for an hour. There was some talk of criminally prosecuting the Sub-Inspector, but the matter has been amicably settled. Jiban Babu has been in Satkhira for the last ten or twelve years and should be transferred elsewhere. But then the Sub-Inspectors are now under the Local Boards and cannot therefore be dealt with as they could formerly be.

(e).—Local Self-Government and Municipal Administration.

SAHACHAR,
Oct. 19th, 1892.

The Lieutenant-Governor and
to the Belvedere Conference.

14. The *Sahachar*, of the 19th October, refers to the Belvedere Conference and observes as follows:—

Good drains and drinking water are no doubt very useful things, but the people must live first in order that they may enjoy the benefit to be derived therefrom. Give them first their daily food and then talk of supplying them with good drains and drinking water. Any attempt to give them the latter without first giving them the former is sure to fail in the same way as the attempt of the kind-hearted lady in the fable to improve the complexion of the Negro by dint of washing proved abortive by reason of the poor man's death from fever brought on by the wash. Sir Charles Elliott is a good man, but he is a little too anxious to make his administration memorable. He is trying to do too many things at once, and the writer therefore fears that he will be able to do nothing. No permanent improvement is possible without the hearty co-operation of the people, and curtailing the municipal rights of the people is not the best means of securing that co-operation. What is the cause of the decreasing rainfall in the country? Has the time come for excavating wells and irrigation canals for the improvement of agriculture? What is the condition of the petty merchants, and how can the internal trade of the country be improved, are questions which ought to occupy the attention of the Lieutenant-Governor. The amended Municipal and Chaukidari laws are enough work for one man. They will make His Honour's name memorable.

DARUSSALTANAT
AND URDU GUIDE,
Oct. 21st, 1892.

Fever in Patna city and district

15. The *Darussultanat and Urdu Guide*, of the 21st October, says that a virulent type of fever is raging in Patna city and throughout the Patna district. The Patna

Municipality and the District Board ought to take measures to put down the disease and alleviate the sufferings of the people.

Mufassal sanitation

16. The *Sulabh Dainik*, of the 22nd October, has the following:—

SULABH DAINIK,
Oct. 22nd, 1892.

The Commissioner of Burdwan remarks in the administration report for his division that neither the village panchayat nor the municipalities understand the science of sanitation and both are therefore unable to institute measures for sanitary improvement. But the authorities who write or think in this way should be asked, do they themselves understand the laws of sanitation? Malaria was unknown in the country 40 or 50 years ago, and if there is anything that can be regarded as certain, it is that neither municipalities nor panchayats are responsible for its prevalence now. Malaria has been caused by obstruction to drainage arising from railway line and high road. It is, therefore, the authorities themselves who are responsible for the present insanitary condition of the country. But the authorities throw the blame on municipalities and panchayats, and say they are ignorant of sanitary laws!

The Vice-Chairman of the Calcutta Municipality.

17. The *Dainik-o-Samachar Chandrika*, of the 22nd October, has the following:—

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 22nd, 1892.

Babu Gopal Lal Mitra, Vice-Chairman of the Calcutta Municipality, has applied for leave on the ground of ill-health, but the Chairman wants to pension him off before his time. The writer will be sorry to see the Vice-Chairman removed from office before his time, and much more sorry to see a Saheb put in his place.

(f)—Questions affecting the land.

18. The *Bangavasi*, of the 22nd October, complains of the proposed enhancement of the land revenue in the Assam

The land revenue in Assam.

BANGAVASI,
Oct. 22nd, 1892.

Valley districts, on the ground that it will cause great hardship to a people suffering from starvation and disease. It is hoped that Government will lend a kind ear to the representations of the people against the proposed enhancement.

(g)—Railways and communications, including canals and irrigation.

19. The *Samay*, of the 21st October, publishes the following petition to Government, signed by Babus Sasibhushan Ghosh,

SAMAY,
Oct. 21st, 1892.

A road within the Diamond Harbour subdivision of the 24 Parganas district.

Syama Charan Ghosh, Baikuntha Nath Ghosh, and Priyanath Ghosh of Chandpálá, in the 24-Parganas district:—

1. Before the imposition of the road cess the people themselves took care of their roads and kept them in repair, and the condition of the roads was as good as the people could make it. But since the imposition of that cess, the roads have been grossly neglected, although the people have been paying the road cess regularly, year after year.
2. The member of the Local Board representing the villages within the jurisdiction of the Debipur thana, in the Diamond Harbour subdivision, has managed to get all the roads in his village made *pucka*. But not a single road in the village of Chandpálá has been made *pucka*.
3. The petitioners applied more than once to the Local Board and to the Vice-Chairman of the Diamond Harbour Municipality for the construction of new roads and repair of old roads in their village, but their applications have been rejected.
4. The road from Sarishahat to Belsingh, the repair of which is prayed for by the petitioners, is used by a large number of people from 4 A.M. to 10 P.M. The road in question leads to the railway station and the registry office.
5. The condition of the road is miserable in the extreme. It is breached in some places and is overgrown with dense jungle and submerged in others. The Deputy Magistrate of Diamond Harbour is asked to personally inspect the condition of this road, the petitioners undertaking to pay his travelling expenses.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 25th, 1892.

The Bengal Provincial Railway.

20. The *Dainik-o-Samachar Chandrika*, of the 25th October, has the following:—

The miseries of Bengal will not be removed so long as the Bengalis do not cease indulging in empty talk and go in for substantial work. In the opinion of the writer, a single manufactory, established and managed by Bengalis, is a thing of far greater importance than a hundred Congresses; and the writer has more respect for the Bengali mechanics of a Bengali manufactory than he has for the Babus of the Congress. Kalidas Karmakar of Thanthania in Calcutta is a greater friend of his country than the Surendras and Narendras of the Congress. These Congress Babus want to emancipate their country by means of empty talk, but Kalidas Karmakar is doing real good to his country by founding types in this country for the use of those of his countrymen who have printing presses of their own.

The writer looks hopefully to the Bengal Weaving Company, who are establishing a cloth mill at Mahesa. The Company is a Bengali Joint-stock Company, and the writer will be very glad when cloth will begin to be manufactured at the Company's mill. Another Bengali Joint-stock Company is just now engaged in establishing a match manufactory, and the writer will feel his *chillum* beatified when he will light it off the match that will be manufactured by this Company. The writer has all along been saying that the condition of the country will not improve until the people learn to form joint-stock companies among themselves. But in order that these joint-stock companies may be successful, shareholders should conduct themselves with care and caution, trust one another and place reliance on the managers elected by themselves. The writer is glad that the Tarakeswar-Magra Railway undertaking is showing signs of proving a success. The scheme has met with much opposition and discouragement from both natives and foreigners, as well as from some Indian newspapers, but thanks to Babu Amrita Lal Roy and his colleagues, all the tricks of the opponents have failed. The undertaking is being supported by Government and the Hooghly District Board, and Sir Charles Elliott himself has expressed sympathy with it. Babu Amrita Lal Roy, aided by lots of advisers, is doing his best to make the scheme a success, and the shareholders, instead of seeking to find fault with the Managers, should help them with their advice. The writer has learnt in conversation with some of the principal shareholders that the latter have full confidence in the Secretary and Directors of the Company.

(h)—General.

SULABH DAINIK,
Oct. 19th, 1892.

Ill-treatment of natives by European soldiers.

21. The *Sulabh Dainik*, of the 19th October, writes as follows:—

There was a time when Englishmen treated the natives of India very kindly. Two Englishmen who came out to Calcutta in the latter part of the 18th century were scandalized by the sight of natives walking barefooted, and forthwith resolved to supply them with shoes. The custom of putting on shoes was not so common among natives then as it is now, but the Englishmen in question looked upon the unshod feet of the natives as proof of their poverty, and were therefore melted into pity. This only shows the nobility and the generosity that distinguishes the English character. But this generosity and nobility have now become very rare in the Indian-Englishman. No sooner an Englishman comes out to India, now-a-days, than his whole character undergoes a change for the worse. A brief residence in this country converts Englishmen into hard native haters. And if this is so with the ordinary English gentleman, how much more so must it be with the illiterate English soldier. These illiterate English soldiers habitually ill-treat their native servants, and the natives generally. This ill-treatment has at last attracted the notice of the Commander-in-Chief, who has asked the high military officials to take notice of this conduct of the soldiers. His Excellency has also made rules, setting restrictions on soldiers in the matter of going out a-hunting. For all this His Excellency deserves the thanks of the Indians. But the root of the disease lies deeper, and the means adopted will prove ineffectual. Government thinks that it is necessary, in the interest of English rule here, that English officials should stand aloof from the natives, and that, as the empire has been won by gun and bayonet, it should also be protected by gun and bayonet. And with this very object, it wants to make

its Police and Military Departments more *zurburdust* than they already are. But this attitude of Government serves as a distinct stimulus to the anti-native propensities of the soldier. Unless, therefore, Government changes its attitude and adequately punishes offenders who are found guilty of ill-treating the natives, no rules and regulations that Lord Roberts may make will secure the end in view. His Excellency has asked the military officers to report to him all cases of ill-treatment of natives by European soldiers; but the sympathy displayed by these officials with O'Hara should have taught the Commander-in-Chief to seek information in such a matter in other quarters. It is the natives, the people who are the victims of soldierly ill-treatment, who should have been asked to supply the information.

Oppression of the Hindus.

22. The *Dainik-o-Samachar Chandrika*, of the 23rd October, writes as follows:—

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 23rd, 1892.

According to the *Hindu Patriot* newspaper, oppression of the Hindus has increased from the time they protested against the dispersion of the fair at Hurdwar. The Hindu *Rasulila* fair at Jwalapur has been prohibited; a Hindu boy of Devaband has been punished for reading the *Rámáyan* near a Muhammadan masjid; the Mussulmans of Kiran have been permitted to slaughter cows in a Hindu locality, in order that Hindu feeling might be hurt, and the Hindus who protested against the granting of such permission have been snubbed; the Hindu students who protested against the cooking of beef by certain Mussulman students in the immediate neighbourhood of the Hindu hostel at Saharanpur have been rebuked and insulted by the Principal of their College, and some of them have had to leave the hostel, and the Magistrate of Saharanpur is taking steps to prevent their admission into any other school. If there be any truth in all this, the Hindus will conclude that it is the authorities who, in the first instance, employed Muhammadan police officers to commit oppression on them, and then finding that the oppression had caused excitement among them, are now hurting their religious feelings with the object of cowing them, and humouring and encouraging the Mussulmans. The writer does not, of course, take this view of the matter, but he is unable to say that there are not many Hindus that are taking this view. Both Lord Lansdowne and Sir Auckland Colvin ought to enquire into the matter, and to take remedial measures if there be truth in the *Hindu Patriot's* statement. It is the duty of Government to deal impartially with all classes. To humour one class at the expense of another is certainly not for its good, nor, for the good of the humoured class either.

Sir Charles Elliott and the Eurasians.

23. The *Sulabh Dainik*, of the 25th October, makes Sir Charles Elliott say that volunteers and their relatives will have a greater claim to vacancies in the public service than even competent natives, and that even competent natives will be refused admission into the army, and observes as follows:—

SULABH DAINIK,
Oct. 25th, 1892.

Why, what sin have the natives committed that they should be excluded from the public service, in order that foreigners and Eurasians may be taken into it? It is only the pure natives who are excluded from the volunteer corps, the Eurasians are allowed to serve as volunteers, and there can be no doubt that it was in their interest that the Lieutenant-Governor spoke as above. It is true the Eurasians are subjects of Government as much as the natives, but that is no reason why Government should do them special favour. Who shall say that, after these utterances of the Lieutenant-Governor, vacancies in the public service will not be filled up with incompetent Eurasians to the exclusion of competent natives? That the Lieutenant-Governor is very anxious to improve the condition of the Eurasian community admits of no question. Well, the natives will not be sorry to see the Eurasians prosper. But it will not be proper for the Lieutenant-Governor to forget that the natives, too, are as good subjects of the Crown as the Eurasians. The natives are not certainly waifs on the stream of life.

III.—LEGISLATIVE.

The North-Western Provinces Village Munsifs' Bill.

24. The *Bangavasi*, of the 22nd October, writes as follows:—

BANGAVASI,
Oct. 22nd, 1892.

The English Government in India is in the habit of abolishing the old indigenous institutions of the country, and leaves unheeded the warnings of the

people against their abolition. And when it sees its error, it tries to mend, but not in a straightforward manner.

It is not at all difficult to destroy old things—one stroke with a red pencil by the hand that wields irresponsible sovereign power is enough for that. But it is almost impossible for even that power to revive old things that have been long dead. Rulers do not certainly carry in their pockets the elixir of life that restores the dead to life.

It is easy to destroy, but it requires great effort, nay, it is often almost impossible, to reconstruct. You may pull down the mud walls and thatched roofs of a village and to erect a palace in its stead, but the palace will not serve the purpose of a village hut so well as the hut you have demolished.

These reflections have been suggested by the Village Munsifs' Bill introduced in the Council of the Lieutenant-Governor of the North-Western Provinces. In past times the headmen of the Indian villages used to make amicable settlement of small disputes, and exercised even the power of decreeing and dismissing suits. Village headmen in those days could exercise these powers because they were respected by the villagers. They got no remuneration, however, for their labours, nor did they expect any, for they looked upon such labour as enjoined in their duty—social and religious. Both ruler and ruled benefited by this unpaid labour of the village headmen. Litigants were spared the expenditure and harassment of a suit in a law court, and had their disputes settled sooner than they could be in a court of law, by men possessing far better knowledge of the ways and manners of village people, and without the unwelcome intervention of legal practitioners.

In the times referred to, village litigation used to be disposed of partly by the old panchayats and partly by the zamindars' and talukdars' cutcherries—the zamindars' and talukdars' sadar cutcherries having been looked upon as the highest court in the country. The law courts had not, therefore, at that time, to bother themselves with innumerable petty suits as at present; nor were there at that time so many Magistrates' and Munsifs' courts in the country; neither was the law so intricate. For these reasons, even the few law courts that then existed could always keep their files clear, and did not harass judges and litigants as the present law courts harass them with their heavy files.

But there came into the country its new rulers, and with their new energy the new rulers swept away the old things. The village community, with the village headmen at its head, disappeared under the heavy kicks of the new rulers; the zamindars and talukdars were gradually shorn of such judicial powers as they used to exercise over their raiyats, and the country was dotted with law courts—civil and criminal. Big laws were enacted, and bigger laws followed big laws. Bye-laws and commentaries on law gradually came into vogue, and there appeared a very numerous class of legal practitioners. Was not this the very perfection of progress?

But all these innovations failed to bring any good to the country; they rather brought with them harassment and other evils. Matters grew from bad to worse. Judges, Subordinate Judges, Small Cause Court Judges, Munsifs, Additional Munsifs, Magistrates, Joint-Magistrates, Assistant Magistrates, Deputy Magistrates, Sub-Deputy Magistrates, Kánungoes—judicial officers of all these various ranks came gradually to be appointed. And this host of judicial officers now hold their courts from ten o'clock in the morning to ten o'clock in the evening, to their own harassment and to the harassment and pecuniary loss of the litigants, but their files are still as heavy as ever. Indeed, matters have come to a pass in which the North-Western Provinces Government consider it necessary and wise to revive the old system of dispensing justice to villagers through an honorary or unpaid agency. And a Bill has been accordingly introduced into the North-Western Provinces Council with that object. The writer will say nothing now regarding the provisions of this Bill, and as to how far the proposed law may be expected to serve its purpose in the present condition of the country. He will, however, note that he has heard it said that the Bill has been introduced after mature deliberation, and with the sanction of the Government of India.

The system has been introduced into the Madras Presidency, and is said to be working well there, though it has failed in the Bombay Presidency. Mr. Evans of the North-Western Provinces Government, who was deputed to

study the working of the system in Madras and Bombay, and on whose report the present Bill has been based, is of opinion that the system may prove successful in the North-Western Provinces, though, as he has been obliged to admit, village headmen no longer possess over the villagers the influence they possessed over them in the past.

But just at the time when the Government of the North-Western Provinces is thinking of conferring even judicial powers on village headmen, the Bengal authorities have thought fit to place their subjects under the surveillance of a village police, who will stamp out with their feet the old glory and prestige of the village headman. Mysterious, indeed, are the ways of statesmanship!

25. The *Sanjivani*, of the 22nd October, makes the following remarks on the objections which Mr. Ward, Chief Commissioner

SANJIVANI,
Oct. 22nd, 1892.

The proposed cooly legislation. of Assam, has, in consultation with the tea-planters of Assam, urged against the Government of India's new proposals in connection with the cooly law:—

(1). Mr. Ward objects to the proposal that the contractors should at their own expense send the coolies who may be rejected at Dhubri back to their homes, saying that this is already done by the contractors, and that no provision to that effect in the cooly law is therefore necessary. But the writer can testify to the fact that many coolies sent back from Dhubri have sought shelter and assistance at the office of this paper, having had nothing given them by the contractor besides a ticket to Sealdah, and in some cases as far only as Goalundo, and a few annas; and that these coolies had to be sent to their homes in Chota Nagpur or the Sonthal Parganas at the writer's own expense. The proposal of the Government of India is exceedingly good, and should not be withdrawn because the Chief Commissioner wants it to be withdrawn.

(2). The Government of India has found out an excellent means of dealing a death-blow to the pernicious practice of enticing away coolies. The officials of Chota Nagpur and the Sonthal Parganas have again and again testified to the fact that even zanana women are enticed away by cooly recruiters. The Government of India proposes to put a stop to this practice by ruling that on their way from Dhubri to the tea-gardens the coolies will be asked by the Magistrate or the Civil Surgeon of the districts through which they pass whether they have any complaints to make. The writer has published many cases in which coolies who had been fraudulently made to give agreements at Dhubri tried to put an end to their lives afterwards when they came to realize their true position. But Mr. Ward urges that when an agreement has been once given no complaint of the coolies should be heard, for if their complaints are heard after they have given agreements at Dhubri, many coolies will refuse to go to the tea-gardens, and the planters will suffer great loss. It is to be hoped, however, that Government will not, in deference to Mr. Ward, withdraw the proposal it has made with the view of removing the course of kidnapping and cooly slavery.

(3) Mr. Ward objects to the proposal requiring the terms of the agreement to be clearly explained to the cooly, on the ground that these terms are clearly explained to the coolies of Chota Nagpur by the garden-sardar or peon, or by some one among themselves, and the coolies who do not understand those terms are rejected by the cooly-agent at Dhubri. One is sorry, however, to hear Mr. Ward talk in this way. Mr. Ward is not apparently aware that the present practice of explaining the terms of the agreement to hundreds of coolies in a body is nothing but a farce, and that the coolies are forced by threats to give the replies which they are taught beforehand. Without particular care and watchfulness at the time of taking agreements from the coolies at Dhubri, kidnapping will never receive a check.

(4) Mr. Ward and the entire body of tea planters have objected to the proposal to reduce the term of contract from 5 to 3 years. Such a reduction will, no doubt, be prejudicial to wicked planters, who keep coolies in their gardens only with the help of the law. But to convert coolies into planters' slaves by legislative enactment is a thing which is possible in India alone. It is not right that there should be a special law for the benefit of planters. The planters should be afforded no privilege which masters in general do not, and cannot, enjoy under the law. Government will do wrong if it does not reduce, as it proposes to do, the term of service of coolies to 3 years. In his desire to please the tea planters, Mr. Ward has swerved from the path of

rectitude. But it is to be hoped that the Government of India will not relax in its endeavours to do good to the coolies.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 24th, 1892.

26. The *Dainik-o-Samachar Chandrika*, of the 24th October, takes the same view of the proposed cooly legislation as the *Sanjivani*, of the 22nd instant (paragraph 25).

IV.—NATIVE STATES.

BANGAVASI,
Oct. 22nd, 1892.

27. The *Bangavasi*, of the 22nd October, has heard it rumoured that the Viceroy will visit Hyderabad with the object of giving the Nizam some sound advice after the late scandalous diamond case. It is also rumoured that the Nizam will spend three lakhs of rupees in giving His Excellency a proper reception. A proper reception ought undoubtedly to be given to the Viceroy, no matter whether such reception cost three lakhs or three crores. But will so expensive a reception please the Viceroy, just at this moment, when His Excellency, if rumour is to be believed, is going to the Nizam with the special object of warning him against extravagance?

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BANGAVASI,
Oct. 22nd, 1892.

28. The *Bangavasi*, of the 22nd October, publishes the following reports of distress:—

- (1) Famine has appeared in Khagra in the Mymensingh district; rice selling at 9 to 10 seers per rupee; common people getting only one meal a day.
- (2) Great scarcity of water in Jubal, within the jurisdiction of the Kaitar thána, in the Burdwan district. The standing crops have all withered away for want of rain, and rice is selling at 22 to 23 katchi seers per rupee. Malaria is raging violently among the people.
- (3) Samantakhand and some thirty villages round it in the Jahánabad subdivision of the Hooghly district are suffering from scarcity of water. Peasants are migrating to other places in despair.
- (4) Famine is raging in the Netrakona subdivision of the Mymensingh district. Rice is selling at 5 seers per rupee, and is not always to be had even at this price. The traders sell rice to wholesale dealers, and these latter to retail dealers, and the commodity is consequently reaching the consumer at twice or thrice its original price. The common people have no resource but to live entirely on vegetables. Money is not available for borrowing at so high a rate of interest as 4 annas a rupee. The peasantry are selling their plough-cattle at nominal prices. A *chandal* of the village Mangalsiddha died the other day of starvation.

SANJIVANI,
Oct. 22nd, 1892.

29. The *Sanjivani*, of the 22nd October, has the following:—

Reports of distress from various places.

The cry of "rice! rice!" is now heard everywhere in Bengal. Great scarcity is being felt by the people of the villages in the Diamond Harbour subdivision, as well as in the Jayanagar and Baruipur thánas of the sadar subdivision of the 24-Parganas district. The Commissioners of the Jayanagar Municipality had reported the sad condition of the people to the Magistrate of the 24-Parganas, but the latter did not believe their representations, and therefore thought it unnecessary to institute an enquiry on behalf of Government. During the Puja holidays a few friends of ours went to those parts on business, and the condition of the people, as witnessed by them, is very deplorable. Though the Government has not thought it necessary to take any steps to save the lives of the people, the Sadharan Brahmo Samaj of Calcutta has, for the present, placed Rs. 50 in the hands of local gentlemen for the relief of the distressed people of the Majilpur thána. Certain respectable men of Majilpur and Jayanagar, too, have come forward to their help.

There is something like real famine in the villages in the Netrakona subdivision of the Mymensingh district. During the Puja holidays our friend, Babu Mahesh Chandra Bhaumik, B.A., went to those parts, and the picture he has drawn of the lamentable condition of the people of Samaj and the adjacent villages is given below. Government and the readers of the *Sanjivani* will see

from this how terrible is the scarcity in that sub-division. One or two persons have even died of starvation, and, unable to see their families suffering before their eyes, people do not shrink from hanging themselves.

Sir John Edgar is not now Chief Secretary to the Government of Bengal, nor is Sir Steuart Bayley Lieutenant-Governor, that we should expect to see ruler and minister making united efforts to prevent famine. The cry most to be heard now is one of reduction of expenditure, and *kesur* has been pronounced nutritious food. Nothing is therefore to be hoped for from Government, and if the people themselves do not now set themselves to save the lives of their distressed fellow-countrymen, the distressed must die.

There was, in the *Statesman* of the 19th instant, a telegraphic message to the following effect:—"If the places within the jurisdiction of the Netrakona, Barhatta, Susanga, Kendua, and Nandail thánas are not soon supplied with rice, people will die. The District Board has placed Rs. 7,000, and Babu Mahim Chandra Roy, zamindar of Atharabari, has placed Rs. 1,000 in the hands of the Magistrate for the relief of distress. The Sadharan Brahmo Samaj of Calcutta has placed Rs. 50 in the hands of Mahesh Babu. The Magistrate has personally gone to Netrakona, and has sent four Deputy Magistrates to enquire into the condition of the people. The Mymensingh Association and the Brahmo Samaj have also sent representatives. Rice is selling at 7 or 8 seers per rupee. People are coming in flocks to the Magistrate's cutcherry for help. The generous zamindars of Mymensingh should not any longer remain indifferent. Let the rich and the educated set about working in concert."

Scarcity is also being felt in certain villages within the Satkhira subdivision of the Khulna district, as will appear from a letter published below. Babu Brajendra Kumar De is Magistrate of Khulna, and the people of the country hope much from him. He can, if he pleases, afford relief to the distressed people from the District Board.

Babu Mahesh Chandra Bhaumik's letter:—"The scene I witnessed on arriving at 9 P.M., on the 21st September, was a heart-rending one. Next morning, aye, during the whole of the following day, I received no news from any quarter which did not relate to scarcity, suffering, and starvation. The condition of things is so lamentable that it is impossible to realize it without seeing with one's own eyes and hearing with one's own ears. About 200 people belonging to 40 families of *majhis* and *sudras* in the village Samaj can with great difficulty procure one meal at intervals of two days. These people, who have lived for about two months upon money borrowed from neighbours, cannot now find out any means of maintaining themselves. Their domestic utensils are for the most part sold off. The coming crop has been injured by heavy rainfall. The great majority of the villagers belong to the middle class, and the distress is so severe that, with the exception of three or four families, there are none in a position to assist the distressed. Whole families are passing entire days and nights without food. Day breaks, but these people have not the wherewithal to buy rice. No one lends money, nor is any one in a position to lend. No one employs servants. In other years the price of rice at this time never exceeded Rs. 2½ or Rs. 3 a maund, but this year the price is Rs. 4, 4½, or Rs. 5. In other years there was a stock of *aus* crop and jute, and the destruction of both these crops is the one cause of scarcity in these parts. The people would not have suffered so much if, even after the failure of the *aus* crop, they had got an abundant jute crop. But sudden and heavy rainfall has destroyed the jute as well. There never was scarcity in these parts before, and the people have not therefore stored paddy in their houses. The whole of the crop of last *Agrahayan* and *Paus* has already been sold off. Those among middle class people, who are comparatively well off, have up to this time helped their neighbours and dependants in various ways. But they are no longer able to give any help, and can scarcely afford to maintain so many distressed people. So great and widespread a distress was never before seen in these places. If no help from outside comes during *Kartik* and *Agrahayan* many people will die.

(1) Four or five days ago an old Mussulman came to the village postmaster and began to cry. Upon being questioned, he said that his eldest son, who was the bread-winner of the family, had died for want of food. He (the son) used to try his best to provide food for the rest of the family, keeping himself oftenest without food. He became weaker and weaker, and died the other day.

He told this story and wept bitterly. The man is old, and lives at a distance of three miles from our house.

(2) A Mussulman, named Megha, living in the Kamalpur quarter of our village, a distance of a mile and-a-half from our house, being unable to procure food for his wife and children, was driven to an attempt to commit suicide by hanging himself. But the attempt failed. The daroga of the Asma thána came to him and asked him whether he had not attempted to hang himself. He replied, he could do nothing else when he could not find food for his children. Many people of this village are suffering greatly from scarcity. They are getting one meal at intervals of two days. And not even that meal is a rice meal. There is no getting of work or loan.

(3) A *sudra* and a *patuni* family remained without food this noon. They came to our house in the evening and borrowed a small quantity of rice, which they are to return when they can. In this way many people are coming to our house every day. This evening an old man of sixty came to me, and, as I was not at home, told my elder brother that he was suffering very much for want of food and prayed that his case might be reported to the Magistrate.

(4) About 400 or 500 people in 150 surrounding villages cannot afford even one meal at intervals of two days. If they do not obtain pecuniary help, 500 people, at the least, will gradually die of the diseases that are brought on by starvation.

(5) I can publish pictures of many a heart-rending scene, if I make enquiries myself. But I am ashamed to go to those places, for the men ask me whether I can relieve their suffering. To this I can make no reply. If I get at least Rs. 400 or Rs. 500 for their relief, I can arrange for the supply of small quantities to those who are suffering most acutely.

(6) There is distress all round our village, in Pabay, Pabaypara, Khila, Deogaon, Khalna, Kamalpur, Jivanpur, Debipur, Srirampur, Balijuri, and the neighbouring villages. These villages are more or less known to me, and I have therefore been able to obtain information regarding their condition.

(7) Babus Golak Majumdar and Govinda Majumdar of Baliajuri have been kind enough to lend to their raiyats, without interest, 50 maunds of rice, 100 maunds of paddy, and as much money as was required. Those who have received loans are to repay when they can. Babu Golak Majumdar filled the office of peshkár at Mymensingh, and he is now acting as serishtadar at Tangail. He is well off, and the money lent by him will not be for the most part recovered. His house is at a distance of five miles from ours.

(8) There is a small village named Pabay to the east of Samaj; 50 or 60 families live in that village. They are Mussulman cultivators. The majority of these villagers can scarcely afford one meal a day. The names, with an account of those who are suffering extreme distress, and are procuring with great difficulty one meal at intervals of two or three days by begging and borrowing, are given below. There are many other villages in a similar predicament. Reports about their condition will be obtained and given afterwards.

(9) Jangir Chaukidar—Has five or six members in his family, including wife and children. The chaukidar's pay is spent in paying the mahajan's loan. He lived upon the produce of his field, but the crop having been destroyed, he has been suffering from scarcity from Ashar last. He can get one meal at intervals of two or three days, and himself and his children have become very ill.

(10) Ujir—Is a mad man, with a wife and four daughters. His wife used to maintain her family by husking paddy. But there being scarcity this year, people are husking their own paddy. They are in great distress, and get one meal at intervals of two or three days. It has become impossible for his wife to support the family with what she gets by working in neighbours' houses.

(11) Sarabdi's mother and sister are both blind. The unfortunate Sarabdi being unable to support his family has gone, no one knows where. The blind mother and sister are living in the deserted house. Some time ago the daroga and a constable of the Barhatta thána came to the place. The old blind woman hearing of this hastened to the daroga, wading through water breast-deep, and informed him of their condition. She requested the daroga to inform the Magistrate of their condition. The daroga who had come on other business dismissed the woman with two annas.

(12) Magha—One day the chaukidar went to his house to sell movables for the realization of the tax. But finding nothing valuable in his house, he sold a *hooka* and a piece of wood. He and his wife eat once at intervals of two or three days.

(13) Ali Mahmud—Has two sons and one daughter. He supported his family by service, but is now unable to work, having got fever and a diseased spleen.

(14) Suri and Majjuni Bewas—Are 50 or 60 years of age, and live by begging. They are now unable to move about for want of food. They have no relatives.

(15) Suratjan, aged 25—Has two sons 3 or 4 years of age. She used to support her sons by husking paddy. She is now passing her days in great difficulty and without food.

(16) Nabu, aged 50 or 60, and Falu—These men lived by ploughing. There is no ploughing work this year. They are getting meals at intervals of two or three days by begging.

A gentleman of our acquaintance was entrusted with the charge of enquiring into the condition of certain villages. He writes as follows:—

“A large number of people are coming to the subdivisional officer of Netrakona every day, both in the forenoon and in the afternoon, to ask for help. But the officer is doing nothing in particular. He has only collected Rs. 400 or Rs. 500 from big zamindars and talukdars. This has not done any great good up to now. The people of the villages within the jurisdiction of the Barhatta thána are suffering more from scarcity than the people living near Netrakona. The former cannot stir out for rain, while the latter get something by working as labourers. Those coolies who in other years dug from $\frac{1}{2}$ past 8 in the morning to $\frac{1}{2}$ past 4 in the afternoon, and that with intermission of work for two hours at noon for eating food, for daily wages of seven annas each, (without food-allowance) a part of which had to be advanced, are now working from 7 in the morning to 5 in the evening, that is to say for 10 hours, for daily wages of 15 pice without food-allowance. A large number of persons come every day to offer their services as labourers, and every one is anxious to be present first of all, lest another should be employed. Rice is selling at Rs. 6 per maund at Netrakona and the price will rise higher. The condition of the people of the Barhatta thána is still more lamentable. There are few people in the villages of Ranahizal and Dattagati who can get two meals every day. No householder has got seed-grain in his house. Asrab Sekh of Ranahizal is living upon boiled arum, after having starved for 36 hours. But where will he get a sufficient quantity of arum?

Palgram.

Only one householder, named Khayaj Bepari, of this village, has paddy for consumption in his house. There is no paddy in nearly 100 houses near his, and those householders have also no money to buy rice. These people are passing their days without meals, or with occasional meals, or with meals consisting of other things than rice. Khayaj Bepari's wife was one day going to eat rice, after having finished cooking, and after having given food to the other members of her family. But exactly at that moment two hungry men suddenly entered into the room and ate off the rice, not heeding remonstrances.

A man named Mahomed Hossein came to me and said that, after having starved for several days, he purchased 5 rupees' worth of paddy in a mahajan's boat, on the promise that he would bring the money from home. Some of this paddy he had husked and eaten, and some of it still remained. Having been unable to pay the money, the mahajan was coming to his house every day with the chaukidar in order to harass him. He could not pay the money and could not also return the paddy that still remained. He required one rupee's worth of paddy every day. Rice is selling at 12 or 13 seers per rupee.

The family of Rupa Patuni, living within the zamindari of Babu Pran Krishna Ghosh, of the *purvapara* of that village, consists of seven or eight members. After having starved for three days, he sent a young daughter-in-law to the house of his zamindar, Pran Krishna Babu, to bring a small quantity of cold acid rice. On her way home the girl entered into a cow-shed and began to eat the rice. Some body having happened to see this,

asked her the reason of her eating in the cow-shed. The girl replied that she had had nothing to eat for some days past, and was suffering extremely from hunger. The small quantity of rice she had obtained, if taken home, would not suffice even for the children. This is why she had eaten some of it to save her life.

The Ballabhpur village.

Many people cannot get one meal in the day, to say nothing of two meals. The family of one Gaya Nath Das consists of six or seven members. They had starved for two days when a relative came to them. They procured, with great difficulty, a small quantity of rice for his entertainment, cooked it, and gave it to him, contenting themselves with the gruel.

Dattagati.

A gentleman writes:—"What account should I give of the condition of this part of the country? For want of food, people can afford only one meal every day, or every other day. Rice is selling at Rs. 5½ or Rs. 6 per maund. People are in great distress, as they cannot get money loans. I described the condition of my village in my previous letter. Gayanath De, Haran De, Haradhan Dholi, and Swarup Majhi are in great distress."

Babu Mahesh Chandra Som writes from Mahesvarkhila:—"Rice is selling at Rs. 5 per maund and paddy at Rs. 2-12 per maund, but neither rice nor paddy can be easily had. Some are getting one meal a day, others every other day. Some are living upon boiled arum and boiled plantain of the species known as *kanch kalá*. A list of the distressed people of the Mahesvarkhila, Mainsha, and Chairgatia villages, within the jurisdiction of the Barhatta thána, is given below.—

Mahesvarkhila.

The family of Jalu Chang consists of four members. They get only one insufficient meal every day, and sometimes get only one meal every other day. Jalu Chang is ill and therefore helpless.

The family of Umesh Chandra Anta consists of four members. Umesh took advance pay and entered service. The three persons remaining in the house cannot buy rice and have to starve for the most part.

The family of Chandra Mali consists of six persons. They are in extreme distress. After having starved for two days they took rice from me and ate it. They starve for the most part.

There are two widows at the house of Dayamayi Dasya. They lived upon *khamar* paddy. Owing to failure of crop this year they are on the point of death. They starve for the most part.

Pagal Sekh's family consists of four members. Pagal is a leper. He, his wife, and his daughter generally starve. They are living upon occasional meals of boiled arum and plantain.

Asraf Sekh's family consists of six members. Asraf took advance pay and began work as a menial servant. Having no money at present, the family cannot purchase rice or paddy. They sometimes eat arum and sometimes starve. They are mere skin and bone.

Ramjay Mali's family consists of seven members. They lived by working as labourers. They cannot now obtain work. They sometimes get one meal a day and sometimes one meal every other day.

Kadi Chandalini formerly used to maintain herself by husking paddy, but as she gets no work to do now, she has to starve for the most part.

The family of Isvari Dasya consists of two persons. They used to live upon *khamar* paddy. There being a failure of crop this year, they are in such extreme distress that they have to starve for the most part.

The family of Golak Chang consists of four members. Sundar was capable of work, but he now gets severe attacks of pain in the chest brought about by indigestion. His old father is on the point of death for want of food.

The family of Jangir Sekh consists of nine persons. He cannot get any loan of money or any work to do. His family has sometimes one meal

consisting of rice, and sometimes one meal consisting of boiled arum or boiled *jhinga*.

The family of Pabagar Dai consists of 11 members. Three of these are capable of work, but they get no work to do. The family of Janu Sekh consists of 7 members; of these 2 are capable of work, but they get no work to do. The family of Sanchhuni Sekh consists of 15 members, of these two are capable, but they get no work to do. All these live upon boiled arum, and occasionally get a meal of rice.

Mainsa.

The family of Baduli Sekh consists of 3 members. Baduli used to maintain himself by working as a servant. But as he cannot find employment now he has to starve, and sometimes gets one meal in the day.

The family of Alep Khan consists of 4 members. Alep is a minor. His *jot* having yielded no crop this year, he lives for the most part upon one meal a day, and has sometimes to starve.

Sekh Goman's family consists of 9 members, of whom 3 are capable. They used to support themselves by service. But having no service at present, they sometimes starve and sometimes live upon insufficient meals.

The family of Miya Jan Sekh consists of 5 members, of whom 2 are capable. They cannot get any work to do, and thus starve or live upon insufficient meals.

Dinu Khan's family consists of 8 members, of whom 3 are capable. But as they can get no loan of money or paddy, they get one meal every day or every other day.

Elim Khan's family consists of 10 members of whom one is capable. There are two lepers and one old man in this family. Their *jot* has yielded no paddy, and the family is in great distress.

Umed Khan's family consists of 13 members, of whom 4 are capable. They are largely in debt, and can get no loan anywhere. Their land has produced no paddy. They have consequently to live upon one meal or to starve.

Charigatia.

Bhikhari Sekh's family consists of 7 members, of whom 1 is capable. Bhikhari used to maintain his family by service, but he cannot find employment now. His family either starves or lives upon arum. They cannot long continue in this state. They are on the point of death.

Fazrasi Sekh's family consists of 8 members, of whom 1 is capable; and the family of Mechu Sekh consists of five, of whom one is capable. These families are in as much distress as that of Bhikari Sekh.

Sekh Hasmut's family consists of 3 members. Hasmut is deaf and used to maintain himself by working as a labourer. He gets no work to do this year. His condition is such as to make one weep.

The family of Hasmut Sekh, No. 2, consists of 4 members. Hasmut is blind, and his son has taken advance pay and works as a servant. The people in the house are helpless and have to starve.

Sekh Peru's family consists of 5 members. Peru himself is ill and his family is in extreme distress. How long will they live without food or upon arum?

Haru Chang's family consists of 10 members, of whom 3 are capable. They are already largely in debt, and can get no loan or work to do. They are in extreme distress.

Haru Paloyari's family consists of 12 members, of whom 3 are capable. They used to support their family by rowing boats. They have no boat this year. They are already largely in debt, and can get no loan. They either starve or live upon insufficient meals.

Ramanath De's family consists of 8 members. Ramanath was capable of work, but is now ill. His *jot* has yielded no paddy. He generally starves or lives upon one meal, and is almost reduced to a skeleton.

Narayan De's family consists of 8 members. Narayan and his brother are lepers, and the condition of the family is such as to baffle description. They have no alternative but to starve or live upon arum. It is a sad sight.

Elim Sekh's family consists of eight members, of whom 3 are capable. They have no work to do, and they can get no loan. They are reduced to skeletons by starvation, and one sight of them will show how deep is their distress.

Sekh Juman's family consists of 5 members, of whom 2 are capable. The family of Golam Hossein Sekh consists of 4 members, of whom 2 are capable of work. Sonaram Nath's family consists of 6 members, of whom only 1 is capable of work. Bechu Chang's family consists of 8 members, of whom 3 are capable of work. Sadir Sekh's family consists of 9 members, of whom 2 are capable of work. Abdul Sekh's family consists of 5 members, of whom 3 are capable of work. Jabardi Sekh's family consists of 9 members, of whom 3 are capable. Ramdhan Paloyari's family consists of 4 members, of whom 1 is capable of work. All these families are in similar distress to that of Elim Sekh.

Chaitan Mal's family consists of 5 members, of whom 1 is capable of work. Chaitan used to maintain his family by catching fish. But being now old and ill he generally starves."

A gentleman writes from Rayapur :—

The condition of this Rayapur village, within the jurisdiction of the Susang-Durgapur thána in the Netrakona subdivision of the Mymensingh district, is at present very lamentable. Rice and paddy are selling at famine prices. People are therefore in great distress for want of rice. One or two are in such extreme poverty that they satisfy their hunger at the day's end with only a handful of rice which they somehow procure. The families of Bhairab Chandra De, Loknath De, Thota Mali, Golak Dhobi, Swarup Chang, Adu Chang, Laru Chang, and other persons having no money, are either starving, or living upon one meal a day procured with great difficulty. Bhairab De's family consists of 7 persons, Loknath De's family of 4, Thota Mali's family of 6, Golak Dhobi's family of 3, Adu Chang's family of 6, and Laru Chang's family of 4. Of these Laru Chang is only 12 years of age. He is the only supporter of his widowed mother, his old grandmother, and his younger brother. Many among the Mussulmans of Charpara, adjoining this village, cannot get two meals a day. The condition of the village is already such that it seems that a large number of people will soon die of starvation. There are also wails of distress among the cultivators of the villages on all sides of this village. Very few persons are able to easily afford two meals a day. People have no rice and no money. There is no peace in people's minds. Want of food has driven people to such desperation, that some of them have taken to stealing. Some again have been forced by hunger to plunder people's crops. It will be difficult for these men to save their lives if Government is not kind enough to relieve the poor at this time of distress. A Government fund for the relief of the famine-afflicted people has been established by the efforts of Babu Jagat Chandra Bose, Deputy Magistrate of Netrakona. Rice is selling in these parts at over Rs. 5 per maund. The condition of most of the villages within the jurisdiction of the Netrakona and Barhatta thánas is very lamentable. It is to be desired that Government should save the lives of the distressed people by prompt and special relief arrangements."

A gentleman writes from Muktagachha :—

"There is now a cry of rice! rice! all over the Mymensingh district. And, of all places in that district, the Netrakona subdivision is in the worst possible condition. Those who have no rice or paddy in their houses cannot get a meal even at the day's end. And even those who have got money cannot eat full meals for want of importation of rice. There are wailings throughout the district, and there is no knowing what will happen. Raja Suryya Kanta Acharyya, Bahadur, of Muktagachha, having heard this sad news, has sent some officers with an adequate amount of money for the relief of his distressed tenants living within the jurisdiction of his Purvadhala cutcherry, in the Netrakona subdivision, and has directed the local naib to give special attention to the matter.

Rice, fine as well as coarse, is now selling here at Rs. 5 per maund, and with rice all other articles have come to famine prices.

Satkhira—Khulna.

The Kaliganj thána is situate south of the Satkhira subdivision of the Khulna district. Aman paddy is the chief produce of this thána, as well as the principal means of subsistence of all classes of people here. There are wailings of distress in these parts for want of paddy, caused by unsatisfactory harvests within the last two years. Mahajans, gantidars, and other well-off people have up to this time saved the lives of the distressed people by giving them loans of paddy, &c. But instead of being able to do that, they now find it difficult to support their own families and to maintain them in dignity. Poor householders have parted with all their property by sale or mortgage. Even articles of every-day use, such as plate and pots, have been sold away. While one householder is living upon one insufficient meal, another is going altogether without food during a whole day, a third is starving for two or three days together, and a fourth is getting reduced in body for want of food. Seeing these sufferings of the people, the able Sub-Inspector of Police of the Kaliganj thána reported the matter to the Deputy Magistrate of Satkhira. The Deputy Magistrate came to Kaliganj and found by personal inspection of some of the villages that some are living upon *pepia* and the thick roots of the plantain tree; that others could not get even that, and that others again had got nothing to eat for three or four days. He found some bedridden, owing to the pangs of hunger. Children were found crying in hunger; old men were found lying insensible, and young men were found suffering extremely from hunger.

The kind-hearted Deputy Magistrate shed tears as he returned to the station after personally witnessing the distress of the people. He has for the present paid Rs. 20 for the partial relief of those who are absolutely without food, and has held out hopes of saving the lives of the people by subsequent grants of money. On hearing his reassuring words the people cried bitterly, and prayed again and again to God for the welfare of the English Government and the Deputy Magistrate."

30. The same paper publishes a letter, in which the Secretary of the Rajpur Relief Fund writes that Rajpur is for the most part inhabited by poor people; that many families in that place are starving, and that the monthly relief of Rs. 17 granted from the fund is inadequate to relieve the sufferings of the people to any appreciable extent. The Secretary invites public subscriptions for the relief of the distressed people.

SANJIVANI,
Oct. 22nd, 1892

31. The same paper says that two women were found lying in an insensible state on the Chowringhee Road on Sunday before last. They were bloodless and mere bone and skin. They were removed to the hospital, where one of them came round. The woman who thus recovered said that they were inhabitants of Barasat, where famine has made its appearance; that they had maintained themselves by selling their things as long as they had any to sell; that finding no means of getting food at their native place they had come to Calcutta on foot, begging alms, which was sometimes given and sometimes refused, and that after two days' starvation they had swooned down on the Chowringhee Road.

SANJIVANI.

32. A correspondent of the *Som Prakash*, of the 24th October, writing from Santipur, says:—

SOM PRAKASH,
Oct. 24th, 1892.

The price of grain and fodder is gradually rising in this part of the country, ordinary rice cannot be had for less than Rs. 4 per maund, and will be soon selling at famine price. The distress of the poor is increasing, and many of them cannot get two meals a day. Petty theft is rife. The mahajans have exhausted their stores of grain, and loans of paddy to the poor have therefore ceased. The labouring classes are without work. The prospect of the aman crop is not good, and distress will soon become very severe among the poor. The Lieutenant-Governor's attention is drawn to the matter. If work on the projected railway line between Ranaghat and Bhogaban Gola recommences, it may give employment to labourers for four or five months.

Distress at Santipur in the district of Nadia.

Distress at Rajpur in the 24-Parganas.

Distress in Barasat.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 25th, 1892.

The prevailing scarcity.

33. The *Dainik-o-Samachar Chandrika*, of the 25th October, has the following:—

There has been a general failure of the crops this year, and the scarcity now prevailing in all parts of the country shows that the *aus* crop has also failed. Old stores of paddy are greatly diminished, and the question therefore arises, what is to be done now? The years 1292 to 1297, B.S., were bad years, the crop in those years having been destroyed by floods. But in the first three of these five years, the *rabi* crops did not fail absolutely, and the people managed to live on them and the grain which they had stored up in previous years. But the *rabi* crops too have failed since 1297, and the people now find great difficulty in procuring their daily food. The prevailing scarcity has affected not only the agriculturists, but also the labouring and money-lending classes, the zamindars, the talukdars, and those who live on fixed incomes. Burma is also suffering from famine and will be therefore unable to help India. And even if grain can be imported from abroad, the poverty of the people will prevent them from purchasing it. Rich men have nearly spent their means and cannot come to the rescue of the poor. The utmost that Government can do will not be sufficient to save the lives of all. It may open relief works or public kitchens for a few months, but respectable people will not benefit by either, and will prefer to die of starvation. The only means, therefore, by which Government can save the lives of the people is to stop the exportation of food-grains from the country.

SULABH DAINIK,
Oct. 26th, 1892.

34. The *Sulabh Dainik*, of the 26th October, has an article headed "O Sovereign! look and see how your subjects die"—in the course of which the writer says:—

It is true our rulers are governing us, but do they know that we are fast running into the wide jaws of the demon Want? Supposing they know this, we ask—have they taken any steps to prevent the evil? So far as we are aware, the indifference of the ruler and of his officers is the one cause of the people's distress. What is the use of wielding the sceptre of royalty in a country reduced to a *Smashan* (cremation-ground) by the subject-people all dying out? It will not be difficult to show that it is the sovereign's neglect in the performance of his duties which is the real cause of the people's distress in this country.

A stream called the Sonai flows past the village of Keragachi, in the Satkhira subdivision of the Khulna district. The water of this stream was formerly so good for drinking purposes, that the people of the villages situated along its banks, and even at some distance therefrom, had never to complain on the score of their water. But jute cultivation having greatly increased in these places, the stream is being used this year for steeping the vegetable, and its water has consequently become unfit for drinking purposes, and those who are drinking this water are suffering from various diseases. The villagers submitted a petition to the subdivisional officer of Basirhat, in the 24-Parganas, complaining of the conduct of the jute growers. The Deputy Magistrate deputed a police officer to enquire. But the police officer made a pleasure trip of the affair, and on return to head-quarters reported that he had had all the steeped jute removed from the bed of the stream. The fact, however, is that not a fibre of jute has been removed, and the water is as bad as before. To whom should the people complain now, when the officers who have been appointed to look after their health have thus neglected their duty?

It is said that there are police officers and subdivisional officers who defend the practice of jute steeping in tanks, on the ground that jute brings the people a good deal of money. But is money dearer and more essential to a man than life? In almost every village there are wells, bad tanks, and similar receptacles for holding rain water, in which jute may be steeped without doing anybody harm, and where no such receptacles exist the authorities should compel jute growers to dig reservoirs of their own for collecting rain water in which to steep jute. It is hoped that Government will direct its attention to the matter.

VI.—MISCELLANEOUS.

SAHACHAR,
Oct. 19th, 1892.

Treatment of natives by
European army officers and soldiers.

35. The *Sahachar*, of the 19th October, has the following:—

According to the *Indian Daily News* newspaper, the ill treatment of their native servants and of natives in general by some European army officers and

young soldiers having come to the notice of the Commander-in-Chief, His Excellency has ordered an enquiry into the matter. The writer must confess that he had up to this time thought very favourably of the character and conduct of European army officers. But the character of the European officers has apparently deteriorated, or the Commander-in-Chief would not be noticing it. As for the ordinary British soldier, he is little better than a beast. One of the causes of the sepoy mutiny was the ill treatment by young army officers of old veteran native soldiers. And that is why Government is now warning all its European officers against the commission of the same mistake. But its warnings seem unheeded.

The cause of the ill treatment is to be sought in writings in the *Pioneer* and other Anglo-Indian newspapers. As the Bourbons of France, humoured and flattered by wicked writers, laughed away the aspirations of the French people and oppressed them, so, encouraged by the writings in these Anglo-Indian papers, European army officers and other Europeans are ill-treating the natives of India. In the eyes of these men every native is a 'nigger,' and every native striving to improve the political status of his father-land is a sedition-monger. It is well known how Anglo-Indian newspapers try to save European offenders from the hands of the law. The light punishments with which European Magistrates let off European offenders lead young European officers to think that the natives of India are like dogs and jackals who may be ill-treated with impunity. If you kill a native there is the European jury to save you. The mischief is spreading, and the Commander-in-Chief has therefore thought it his duty to interfere. Government is disposed to do good, but its officials foil its object. The writer hopes he will not be misconstrued. It is certainly not good policy to treat in this way a people to whose hearty co-operation Government must look if it goes to war with Russia. Government may rest assured that, with the firing of the first shot, its Pathan soldiers will go over to the enemy, while its few thousand European soldiers will prove wholly inadequate for the purpose of effective resistance. This being the case, it is extreme short-sightedness to alienate the sympathies of the people of India by ill-treating them. Say what the *Pioneer* may, the Aryan race is not one that will be kept repressed for ever, and the form and spirit of the Indian administration will therefore have to be liberalized year after year. It will be also necessary to do that for another reason. The character of the Anglo-Indians will not improve if they do not learn to respect the people of India, and in order that they may respect the people of India, the latter must possess larger political powers than what they now enjoy. And the Indians, on their part, will have to learn to return blow for blow, for the English respect only those whom they fear. The English will cease to ill-treat the natives when they see that they can no longer ill-treat them with impunity.

The currency question.

36. The same paper has the following in connection with the currency question:—

On reconsideration the writer has come to doubt the efficacy of Mr. Mackay's proposals as a solution of the currency difficulty. The proposal to stop private coinage of silver in the mints is beset with difficulty, while that relating to the fixing of the value of the rupee by means of a legislative enactment is positively dangerous. The currency question is an extremely difficult one, and can only be solved by an International Conference. The proposal made in this connection in the *Times* newspaper is very simple. It is that the salaries of the European employes and soldiers of Government should be paid in gold. But there are honest writers in England, and the *Statist* newspaper says that the interests of the natives of India should be taken into consideration in finding a solution of the currency difficulty. It will be a very good thing to have the same currency in England and India. Sir David Barbour and Sir Theodore Hope are of this opinion, and good is likely to result from giving effect to this proposal. To settle the currency difficulty in a way which will benefit only particular classes will be to do a very improper thing. But for the heavy loss from exchange, there would have been no necessity of changing the existing currency laws. China, Russia, and America suffer no loss from the existing arrangement, which is also benefiting India in some measure by increasing her exports.

SAHACHAR,
Oct. 19th, 1892.

SAHACHAR,
Oct. 19th, 1892.

37. The same paper has the following:—

The English and Russian systems
of Government compared.

M. Bonvalot, the French traveller in central Asia, speaking of the Russian colonies in Merv, Turkestan, and other places, has described the perfect peace and amity existing between the colonists and the indigenous population. Russian-Christians and Turkoman-Mussulmans are, according to this traveller, living side by side, and mixing freely with each other. The conquerors do not claim any superiority for themselves, and live in the same way and in the same quarters as the conquered. The civil and the military services are open to all the Czar's subjects alike. Under these arrangements, the conquered provinces in Central Asia are fast becoming Russianised, and the provinces which still remain independent are anxious to be brought under the rule of the Czar. Heavy taxation is unknown, and the people have enough of corn, milk, and honey. But here all that could be said in favour of the Russian system of government ends. That system does not recognize man's natural rights, and the Czar meets the high political aspirations of his educated subjects with sentences of death, imprisonment, and transportation to Siberia. Unlike the Russian system, the English system is based on the broadest principles of justice and liberty, and is progressive in character. It sets no limit to the aspirations of a people living under it, and Nihilism, which, like the mushroom, grows in dirt and filth, is therefore impossible under it. It is, however, a cast-iron system, which, in its inelasticity, leaves little room for the growth and working of feelings of sympathy. It is owing to this cast-iron system that the English rulers of India feel little or no sympathy with the ruled, and arrogate to themselves a superiority which keeps them aloof from the latter. This breach between the two, caused by want of sympathy, is becoming wider, and has drawn on one side of it even the Christian missionaries, who have now begun to form themselves, so to say, into a distinct service. The old amity between the missionaries and their native converts no longer exists, and the 'Babu-disease' has made its presence felt even in England. In this respect the Russian system is superior to the British.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 20th, 1892.

38. The *Dainik-o-Samachar Chandrika*, of the 20th October, has the following:—

The sea-voyage question in the
Provincial Conference.

A Resolution in favour of sea-voyages by Hindus was passed at the last meeting of the Provincial Conference. A few true Hindus, who were present at the meeting, opposed the Resolution, but the majority were against them. The Provincial Conference is a sort of *chhota* Congress, and as the Resolution in question has been passed by the *chhota* Congress, there can be no doubt that it will be passed by the *burra* Congress too. When Mr. Hume proposed last year that the Congress should support the Consent Bill, the late Pundit Ayodhya Nath threatened to sever his connection with the movement, and as his resignation was considered undesirable, Mr. Hume had to give way. But the Pundit is now dead, and the followers of Babu Surendra Nath Banerji being in the ascendant, there will be nothing to prevent the Congress from passing the sea-voyage resolution. The shrewd Babus of the Conference wanted to make the public believe that there was a close connection between politics and the sea-voyage movement, and the sea-voyage question was therefore one which could be fairly discussed by them. This view will no doubt find favour with the Congress. But the adoption of the Resolution by the Congress will do one great good. It will open the eyes of all true Hindus to the un-Hindu character of that body, and the writer will be glad if the misapprehensions of the people, as a body, in regard to the Congress are thus removed. The adoption of the Resolution by the Conference is therefore a matter to be rejoiced at. There is no doubt that the days of the Congress will be shortened on account of its he-Babus.

BANGAVASI,
Oct. 22nd, 1892.

39. The *Bangavasi*, of the 22nd October, says that lately a "White revolt," that is a revolt of the Englishmen in India, was very near breaking out in the columns of the *Englishman*

newspaper. Nothing was wanting to the occurrence of such a revolt, except the taking up of the musket. The revolt was to be a revolt of Englishmen—a revolt not of ordinary Englishmen—but of all English officials in India, Civil and Military—and it was to be a revolt against—the British Government itself! The cause of the proposed revolt was a very small matter—

the exchange difficulty. It is true everybody, not excepting the Government of India itself, who has to send money to England, is suffering loss on account of the exchange. But Government is recouping its loss by sucking the blood of its subjects. Why should the officials alone suffer? They therefore called upon the Secretary of State for India to make up their loss, or, they said, they would make the Secretaryship too hot for him. And in this tune, the valiant rebels flourished their pens violently in the columns of the *Englishman* newspaper, and went so far as to advise all high officials in India to resign, and threatened to "boycot" every new official that might come out from England to take their place. The writer does not know whether the Secretary of State and the Government of India took fright at these threats, but the writer really felt alarmed lest the poor people of India should lose the invaluable services of such huzoors. But it is found, after all, that all cause for fear has disappeared, and the administration is going on as smoothly as ever. For the English officials have been so kind to the Indians as not to send in their resignation to Government. The Secretary of State, it seems, was at least startled, if not frightened, by the threats held out to him, for he has seen fit to appoint a Currency Commission with Lord Herschell at its head. A fitting opportunity has thus arrived for the solution of the exchange difficulty, and both Englishmen and Indians will be glad if the question is settled once for all.

40. The same paper says that, though the Assam authorities have come to the decision that the black fever has been imported into Assam with the imported coolies, it is hard to see how such could be the case. If coolies be the medium through whom the disease has come into Assam, why does not the disease prevail in other centres of cooly-labour, and why is it not heard of in places in which coolies for the Assam tea gardens are recruited?

BANGAVASI,
Oct. 22nd, 1892.

41. The *Sanjivani*, of the 22nd October, has an article headed "The Englishmen in India will revolt!" in which after dwelling upon the injury that will be done to the Indians if, under the pressure which is being put upon it by the Anglo-Indians, and particularly by its civilian officers, Government introduces a gold currency into this country, the writer proceeds to make the following observations:—

SANJIVANI,
Oct. 22nd, 1892.

Whenever the interests of the Anglo-Indians clash with those of the Indians, the former make preparations for revolt. Thus, when under the rule of the East India Company, native Judges were vested with civil jurisdiction over Englishmen, they protested loudly and seemed about to rise in rebellion. Again, at the time of the Ilbert Bill agitation, the Anglo-Indians secretly devised plans for a revolt, while they did not hesitate to insult the Viceroy in the most public manner possible. And the Anglo-Indians being just now anxious to get a gold currency introduced into this country, and Government not very willing to accede to this unreasonable demand of these spoilt children, they are again threatening to rise in rebellion.

The *Englishman* newspaper has become the mouthpiece of these would-be rebels. It was this paper which became the leader of the Ilbert Bill malcontents, and it is this paper, again, which, on the present occasion, is in so many ways instigating the Anglo-Indians to raise the standard of revolt. According to this paper, if the demands of the Englishmen in India are disregarded, India may not improbably be lost to England. And an Anglo-Indian mutiny is as much a fact in Indian history as the Indian mutiny. For it is notorious that at the time of the Ilbert Bill agitation the Anglo-Indians were on the point of severing their connection with the mother-country.

This time, too, much secret plotting is going on. The civilians are gradually forming themselves into a band, and uttering angry threats in the columns of the newspapers to the effect that, if Government does not act according to their advice, they will leave its service in a body and all at once. And it is possible that preparations are being made to deport Lord Lansdowne to Australia just as a conspiracy was made to deport Lord Ripon to the Andamans, though we do not know whether a vessel has been actually chartered for the purpose. The present low exchange is causing loss to the Anglo-Indians. This is one cause of the threatened mutiny. Another cause is to be found in the apprehension that, as the low exchange is also calculated to cause the Indian treasury a loss of from

one-and-a-half to two crores of rupees, it may lead to an increase of the income-tax. Many big civilians, it is said, have accepted the leadership of the Anglo-Indian mutineers.

It is strange to find the civilians, who wax so eloquent in their denunciation of Indian disloyalty, themselves plotting against Government for a slight loss of their income. The Indians never think of rebellion when their spleens are ruptured by the kicks of Englishmen. Nor do they consider rebellion proper or righteous, even when English sportsmen shoot Indian women as so many she-bears. When, again, an oppressive Magistrate tramples every law and regulation under foot, and forcibly causes a canal to be excavated right through the palace of a Raja or Maharaja, not even then do Indians consider it right to slap the offending Magistrate on the cheek. The people who cannot use their *luthis*, and can only fly away when they see the images of their gods trampled under foot in sacred places of pilgrimage, and who, even when dying of starvation by the thousand and in uncomplaining silence, never think for a moment of subverting the British Government, are branded by the civilians as disloyal, whilst those who are led by the loss of a few rupees to combine for the purpose of attacking the Government are exemplars of loyalty! The disloyalty which is being shown by the civilians is really astonishing. The *Englishman* newspaper, which is their organ in the Press, is giving currency to various false reports for the purpose of exciting disaffection in the country. Thus, by saying that Government will be obliged to abolish the permanent settlement, it is sowing the seeds of disaffection in the minds of the zamindars, while its statement, that, to carry on the work of administration, Government will find it necessary to impose many new taxes, is calculated to produce fear and uneasiness in the minds of all classes of the Indian people. The fact is, the *Englishman* wants to force the hands of Government by means of threats. Government, however, is not uttering a word. But if threats like these had appeared in a native newspaper, the editor would have been sent to jail in no time.

Be that as it may, the threat held out by the civilians that they shall leave Government service in a body is one that really yields us great amusement. The great majority of the Indian Civilians, who live like so many Nawabs, both in this country as well as in England after their retirement, are men who would have died of starvation if they had remained in their own country, and they are the men who say that they will throw up their appointments! There will really be no cause for alarm even if they should carry out their threat. For, in that case, hundreds of able men will be found in this country, and Government will be obliged to appoint natives to do what is now done by the civilians. And that will be an opportunity which will be used for the purpose of removing the erroneous notion that natives are not fit for administrative work. We ask the civilians to carry out their threat, for we shall like to see how many among them can be true to their word. No other service in the world brings its members so many advantages as the Indian Civil Service, and Englishmen will be simply unable to leave it.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 24th, 1892.

42. The *Dainik-o-Samachar Chandrika*, of the 24th October, has learnt from a correspondent that Mr. Duke, Magistrate of Hooghly, gave pecuniary help to a clerk of his office in order to enable him to perform his father's *sradh*, and was, moreover, present in person at the performance of the ceremony. Instances of generosity of this kind to natives of this country were common among Haileybury civilians, but have become rare in these days of competition-wallas. The writer is very glad to hear of the praiseworthy conduct of Mr. Duke.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 26th, 1892.

43. The *Dainik-o-Samachar Chandrika*, of the 26th October, says that Mr. Mackay, who is now on his way to England in order to give evidence before Lord Herschell's Commission, is for the adoption of a gold currency in India, and as Lord Herschell, Sir Thomas Farrar, and Mr. Courtney are also of the same opinion, no one on the Commission is likely to ask Mr. Mackay whether any mischief will result to India from the adoption of a gold currency in this country. There can be no doubt that, as on the occasion of the last Monetary Conference that sat in England, Messrs. Farrar and Courtney will support Lord Herschell's views

about a gold currency in India on the Commission on which they are now sitting.

44. The *Dainik-o-Samachar Chandrika*, of the 27th October, has the following:—

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 27th, 1892.

The native signatures to the Currency Association's petition to Parliament.

According to the *Englishman's* tabulated statement of signatures to the petition submitted to Parliament by the Indian Currency Association, 10,806 natives have signed that document. The *St. James' Gazette*, however, may well leave these signatures unheeded, for what are 10,806 signatures in a country whose population is two hundred and eighty millions? And the *St. James* will be astonished to hear that even this small number of native signatures was obtained in most cases by the use of official pressure. The writer has it on trustworthy evidence that some native Professors and other employes of the Calcutta Presidency College signed the petition simply to please Mr. Tawney. And the writer has similar information in regard to other public offices. Many respectable and well-known natives have also confessed to having signed the petition without having sufficiently understood the exchange question. The native press is greatly to blame for not having sufficiently explained that question to the native public.

45. The same paper has heard that it is proposed to spend a large sum of money in holding festivities at the Sodepore-Pinjrappole on the occasion of the *Gostastami*, and says that money should not be wasted in this way in a time of distress like this, when human beings ought to be cared for by people like the Pinjrapole authorities, who are so kind to cows and buffaloes.

DAINIK-O-SAMACHAR
CHANDRIKA.

URIYA PAPERS.

46. The *Uriya and Navasamvad*, of the 14th September, and the *Samvadvahika*, of the 15th September, highly approve of the recent orders of Government directing the purchase of paper for use in the Government offices from the Indian manufactories, and suggest that similar orders should be made with reference to other articles of stationery.

URIYA AND
NAVASAMVAD,
Oct. 14th, 1892.

47. A correspondent of the *Uriya and Navasamvad*, of the 14th September, draws the attention of the Balasore District Board to the importance of repairing the road that connects Jajpur with Bhadrak and observes that so important a road should not have been allowed to remain in a neglected condition for so long a time.

URIYA AND
NAVASAMVAD,
Oct. 14th, 1892.

48. The *Samvadvahika*, of the 13th September, reports that certain men under false designations realised the income-tax from Judhithir and Purasottam Chanda in mauza Lutipatna, in the Balasore thána, and attempted to collect the same tax from Banku Raut, of Chanpur village, in that thána. The writer advises the local police to look after the bad characters.

SAMVADVARIKA,
Oct. 15th, 1892.

49. The same paper advises the Balasore Municipality to abolish the latrine-rate, as it has produced a great deal of discontent and party-spirit among the tax-payers of that municipality.

SAMVADVARIKA.

50. A Hindole correspondent of the *Utkal Dipika*, of the 17th September, writes to say that certain half-starved and famished families belonging to the Cuttack and Puri districts have gone over to the Hindole Tributary State in the hope of obtaining relief from the Raja of that State. The Raja has helped them in every way.

UTKAL DIPIKA,
Oct. 17th, 1892.

51. The *Utkal Dipika*, of the 17th September, regrets to point out that though the people of Orissa, through their representative, the Orissa Association, wanted to know, in 1890, the principles on which the Government would conduct the settlement of Orissa, they were told that the principles had not been then settled, and when once decided upon would be published for the information of the public. But two years have since already passed away, and the survey and settlement

UTKAL DIPIKA.

operations are in full force, and the Collectors and the Commissioner of Revenue and the Director of Land Records and Agriculture have more than once met together for consultation on the subject of the settlement, but the results of their deliberations have not yet been made known to the public. The writer observes that these facts have made both the zamindars and the raiyats anxious to know the intentions of Government in regard to the settlement.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 29th October 1892.